Cuerdall ymnicke Jabell pierlyh be alle. Archipe-
bytest Capitule Ignoraunce.

IT is ordeyned and decreed by holy chyrche that
euery Curate hauynge cure of soule shall ofte
tymes declare vnto his parysshens. foure ty-
mes at the leest the .xii. Artycles of the fayth.
The .x. commaundementes of our lorde god. The
.ii. workes of mercy. The .vii. deedly synnes with pun-
shyng therof. The .vii. ryghtfull vertues. And the .vii. sa-
cramentes of holy chyrche / with other thynges nedefu-
ly as shall appere here after.

Therfore hyrst and formest ye shall knowe and vnder
stande that there ben .xiiii. Artycles of the fathe / which
euery man and woman is bounde stedfastly to byleue.
Of the .i. Artycle .iii. persones vnto god almyghty / by
his byrtuous ye goodnesse. That artycle .iii. persones vnto
god almyghty by his humblesse ye manhode. The fyr-
ste of the .iii. persones vnto god almyghtye / by his
byrtuous ye goodnesse is this / that we shall byleue in one
god / and no fayth more / and .iii. in persones. The seconde
that shall byleue all the fathers holy gostes / that be his holy
god. The thyrde shall byleue in the holy goost begot
of the father / and alle holy god. The fourthe that shall by
leue in the holy ghost equally procedynge of the father /
and of the sonne / that be in hys holy god. The fyfte
that shall byleue that in one holy god father / & sonne / and
holy ghoste / there ben three persones / that is to saye all
mighty / and .iii. persones and yet but one god almyghty.
The syxte that shall byleue that the sonne of god / and that
he humbly toke manhode for vs / and that he

ple to: they: saluacyon. The. viii. that they shall ryse agayne
bodyes shall ryse agayne at the daye of generall Juge-
ment and be Joyned agayne too the soule / and than all
they that haue dyed in the fayth of holy chyrche / and out
of deedly synne shall haue Joye euerlastynge in heuen.
And all they that haue dyed out of the fayth of holy chur-
che or deedly synne shall haue payne in helle for euermore.
¶ Of those. viii. artycles whiche perteyne to god almy-
ghty by his humanyte or manhode. The fyrste is this
We shall byleue the blessyd Incarnacyon that is to saye
that the seconde person in Trynyte Cryste Jhesu was
conceyued by operacyon of the holy ghost of the flesshe
and blode of the gloryous vyrgyne our Lady sayntt Ma-
ry. The seconde that he was borne of the same Glorya-
vyrgyne. The thyrde that he dyed for vs vpon the Crosse
vnder the Wycked Juge Pylate & his blessed body was
buryed in the Sepulchre. The fourth that he went do-
ne vnto helle in soule the body remaynynge in the Se-
pulchre and spoyled helle of all those that were pre-
nate to the gloryе of god. The fyfte that he rose agayne
from deth to lyfe the thyrde daye. The syxte that he ascen-
ded in to heuen / and there syttyth at the ryghte honde of
the father. The seuenth that he shall come agayne at the
generall Jugement and Juge all the worlde bothe good
and badde.

Furthermore ye shall knowe and vnderstande that
there be. x. cõmaundementes of our lorde god. The
fyrste is this. Thou shalte haue no false goddes but
thy lorde god. By this commaundement we forbyd
Idolatry / or worshyp of many goddes / and to worshyp
them to god alone.

Wychecraftes / charmes / lotsetye / Inchauntementes / & ſuche ſuperſtycyons / and all bayne and dampnable inuencyons / Whether they be done by Worde or by Wrytynge or by ony other ſotyllye obſeruaunce. The ſecounde cõmaũdement is this / thou ſhal not take the name of god in bayne / by this cõmaundement is forbyd pryncypally all maner of herefy / & all blaſphemous Wordes / Whiche ſounde agaynſte the goodnes of god. Alſo all periurye that is to ſaye to ſweare falſe Wyttyngly / and all other ſwerynge by god vnreuerently / or ſwere vnreuerently by ony parte of his bleſſyd body. The thyrde cõmaundement is this / thou ſhalte kepe thy holy day / that is to ſay the ſonday and other holy dayes ordeyned by holy chyrche / and that thy Worſhyp thy lorde god / & abſtayne from ſynne ſpecyally / and alſo from bodely labours excepte cauſe leefull & reaſonable. The fourth cõmaundemẽt is this / thou ſhalte honour thy father / and thy mother / that is to Wete thy naturall father and thy naturall mother / thy godfather and thy godmother / thy ghoſtly father / & thy ghoſtely mother. Thy ghoſtly father is the pope / thy byſhop thy curate / & thy ghoſtly mother is holy chyrche / in whõ thou Was regenerate vnto ghoſtly lyfe. The fyft cõmaũdement is this. Thou ſhalte not ſlee / this is to vnderſtande that thou ſhall not ſlee ony man or Woman by vnleefull meane / neither by Worde nor by dede / by conſent nor by fauour. By this cõmaũdement alſo it is forbyd al maner of bodely hurte / of ony perſone agaynſt ryght. Alſo all thoſe ſle ſpyrytually / that by erroure yon and power or by ony other vnleefull Weyes or vncharytable meane oppreſſe innocentes Whiche be vnto gylty. Alſo all thoſe ſlye ſpyrytually that backbyte & ſlaunder ony perſone agenſte ryght or aperteyn charyte / to kepyng them from good

vnto euyll. Also all tho flee ſpyrytually / that may & Wyll
not / refreſſhe them that be in neceſſyte. And al thoſe yͤ
flie ſpyrytually ꝑ by theyr euyl exſamples / or by ony other
wycked perſuacyons induce & bryngе other vnto ſyns
G. The fyrſte cõmaundemẽt is this / thou ſhalte do no Lechery / by this cõmaundement is forbete all maner of bodely commyxcyon / but Wene man & Woman / except in lefull vſe of matrymony. By this commaundement is forbede alſo all maner of fylthy & abhomynable polucyons / Wyllfully procured by ony inuencyons or craffte, Wherby the ſede that is ordeyned to generacyon of mankynde / is ſpylled in ony other Wyſe / than in to the dewe veſſell / that is ordeyned therfore. The ſeuenth commaũdement is this / thou ſhall do no theffte / that is to ſaye thou ſhall not take other mennes goodes pryuely agenſt theyr Wyll. By this commaundement is forbyd alſo all maner of Wrongfull takynge / occuppyenge / or Withholdynge other mennes goodes / other by fraude / or by deceyte / by ꝓpertyſy / or feyned holyneſſe / by vſurpe / or by ſymonye / by dryfte / or by threte / by ſtrengthe / or by vyolence / or by ſuche other /
B. The. viii. cõmaundement is this / thou ſhalte bere no falſe Wytnes / nother to hurte thy neyghboure Wrongfully nor to promote thy frende vnWorthely. By this cõmaundement is forbyd alſo all maner of lyes conceyued of envyet / or intended to other mennes hurte. The. ix. cõmaundement is this / thou ſhalte not deſyre a nother mannes Wyfe vnlefully. By this cõmaundement is forbede al maner of concupiſcence of the fleſſhe other vnlefully to Wyll or to deſyre to purpoſe or to conſente to ony kynde of Lechery agenſt Jugement of reaſon. The. x. cõmaundemẽt is this. Thou ſhall not deſyre to haue other mennes goodes Wrongfully. By this commaundement is forbede al

maner of vnlefull delyres other in Wyll or in purpose too take or to Withholde other mennes goodes agenst ryght or agenst good conscyence.

¶ These .x. commaundementes be included and vnderstande in .ii. commaundementes/ that be spoken of in the Gospell of Mathe/ that is to Wete in the loue of god/ and in the loue of thy neyghboure. He loueth god duely that loueth hym aboue all other thynge and kepeth his commaundementes for lous/ and not all onely for fere of payne. He loueth his neyghboure duely that Wolde vnto hym doth vnto hym as he Wolde his neyghbour sholde shewe vnto hym. This is vnderstande of Well ordred/ and conformed vnto reason/ that is too saye thou shalt Wyll vnto thy neyghboure/ as thou Wolde ryghtfully he sholde Wyll or do vnto the.

¶ Beyde these commaundementes of our lorde god there be. vii. Werkes of mercy/ Whiche comenly be called dedes of charyte/ but doubteles in certayne cawses of necessyte they be charyte cōmaundementes. And these be they ¶ To fede the hungry/ to gyue drynke to the thrusty/ to gyue herber to the herberles/ to clothe the naked/ to vysyte the seke/ to comforte the prysoner/ to bury the dede.

¶ Furthermore ye shall knowe and vnderstande that there be. vii. principall Vertues ordeynge mā to lyue Well bothe agaynst god and the Worlde. The of them ordre a man principally vnto god/ and that ben thyse. Faythe/ Hope/ & Charyte. Faythe maketh a man to byleue Well vpon god and holy chyrche. Hope maketh a man to truste Well to come to the Joye of heuen/ by the grace of god/ & his owne merytes. Charyte maketh a mā to loue god aboue al other thynge/ & to loue al other thynge for god

¶ That other.viii. vertues owe a man to kepe well a-
gaynste the Worlde/ and that ben these/ Prudence/ Tem-
peraunce/ Ryght Wysnes/ and Stronthe. Prudence make
th a man too dyscerne and too Juge well What is good
What is badde/ What is to be done/ & What is to be lefte
Temperaunce maketh a man moderate in eatynge & dryn-
kynge/ moderate in fleshly delectacyons/ moderate in
hate/ moderate in other conuersacyons of maners lyke.
Ryght wysnes maketh a man to gyue to euery man that
is dewe to hym/ Whether it be in temporall goodes or in
temporall honour/ or Whether it be in correctynge them
that be rupll or promotynge them yͤ be good. Stronth
maketh a man stronge in sufferynge aduersyte and trou-
ble stronge in execucyon of Justyce/ and correccyon of
synne/ stronge and Without fere to holde With trouthe
and vertue/ stronge and Without fere to Withstande vy-
ce and Wyckednesse.

¶ In constit Johañ Peckh de
sacramẽtis ecclie vbi supra.

ALso you shal knowe and vnderstande/ that ther
ben seuen sacramentes of holy chyrche/ Wherof
syue euery man & Woman is bounde to receyue at tyme
conuenyent. The fyrste is baptyme & crysendome/ Wht
che putteth awaye ory gynall synne. For this ye shall vn-
derstande. That Whã our fyrste fader & mother Adam
and Eue Were creat & made/ they receyued of almyghty
god for them/ & for all theyr issue/ yͤ is to saye for all man
kynde yͤ noble gyfte of ory gynal Justyce Whiche yͤ they
had kepte/ they & all theyr issue haue lyuynge the laude gyfte

shulde neuer haue dyed nor suffered any penalties of this
wretched worlde / but shulde haue ben translated at con
uenyent tyme to to paradyse rely all there to haue lyued
for euermore. But than bycause they dysobeyed and bra
ke the cõmaundement of god they loste this gyfte of ory
ginall Justyce / and fell into necessyte of deth / to other
wretchydnesse of this worlde with all theyr synne / wher
fore nowe all we be borne in ory gynall synne / that is to
saye in wantynge of ory gynall Justyce and can not be
saued by the ordynate lawes of god. Unto ꝑ tyme that
this ory gynall synne be put away / and grace goten / bn
to oure soules whiche is nowe done by this sacrament of
baptysme or crysten dome / whiche is the fyrste sacrament
and entre vnto all other sacramentes.

## ¶ In constit̃ prouincial̃ de Baptysmo ꝙ eius effectu;

This sacrament ought not to be myny stred / but
by a preest / except case of necessyte. And then eue
ry man and woman may myny stre it. The father or the
mother maye myny stre it to theyr owne chylde / and pes
afore wardes ye ought ofter after the lawe of matrymony /
wherfore yf such case of necessyte happen vnto any of
you / then ye shall saye with good intent on this wyse.
I cry then the / In the name of the Father / and of the sone
and of the holy Ghoost / and whyles ye be sayenge these
wordes ye shall caste water vpon the chylde or elles put
the chylde vnder the water and therin doubte ye not but
that chylde is crysned fully by vertu this sacrament of
Baptysme.

The seconde sacrament is Confyrmacyon of the by shop

Whiche gyueth grace to be the stronger in the ryghtfyll
ue of god and holy chyrche.
¶ The thyrde sacrament is penaunce Whiche restoreth a
gayne the grace of god yf it be lost by dedly synne.
The fourth sacrament is the Blessyd Sacrament of the
Awter Whiche encreaseth grace meruaylously/ and obey
seth other spyrytuall fortes innumerable/ And no meruay
layle hereof for in this holy sacrament is conteyned vn-
dey the fourme of bredde & very body of cryst Jhesu flesshe
& blode cryst hymselfe hole god and man. And lyke wyse
in the chalyce after the tyme of consecracyon is conteyned
vnder the fourme of wyne the very body of Cryst Jhesus
flesshe & blode Cryst hymselfe hole god and man.

¶ In constit̃ putneial Johñ Peckhã de Summa
trinitate Fide catholica Capitulo Altissimus.

But ye that be laye people / Whan ye receyue this
blessyd sacrament at Estre/ or at other tymes be-
sydes ye receyue hit in fourme of bredde alone. For that
thynge that is gyuen you in the chalyce is no sacrament
but Wyne or Water to cause the holy sacrament to goo to
his place more tedely.
The fyfte sacrament is anoplynge / Whiche mynystreth/
and puttyth awaye bodyly synnes and encreaseth grace
to the better helthe bothe of body and of soule.
¶ There be other .ii. sacramentes / Whiche noo man is
bounde to receyue but they that Wyll / One of them is
holy ordres Whiche gyueth auctoryte to mynyster about
the Sacramentes of holy chyrche. That other is matry-
mony / Whiche maketh lefull the bodyly dede / but there
vsed & Mortall Wyfe be ellis there lefull is dampnable.

## ¶ Of confirmacion / whether it be a sacrament / or Capitulo Quadragesimo primo.

Also in this holy churche ordeyned hath ben ever vsed that no persons make any secrete conuenticle or congregacion togyther nor any secrete counsayle thereof / but that it be vsed all onely in open place / and before diuerse persons there specially called to here the matter of the same.

## ¶ Extra de filijs p̄ presbi. ca. Olis vtriusq.

¶ For more declaracyon of this sacrament of penaunce whiche was spoken of before ye shall vnderstande þ̄ there be .iii. thynges specially requyred there þ̄ is to wete Cōfessyon / Contrycyon / and Satysfaccyon. Confessyon euery cristen man and woman after they come to yeres of discrecyon is bounde to make at þ̄ leest ones in þ̄ yere / them to make knowlege of al theyr synnes to theyr owne curate / and to none other / except a lefull cause whiche had they may take an other confessour in that they haue leyser therto of theyr owne curate onely. ¶ But for asmoche as some persones dare not vttre and make theyr confessyon some thynges whiche synnes they haue done by the grace of god / whereby they maye the better haue theyr synnes in theyr confessyon assoyled. Ye ought before ye come to your ghostly father better that ye pray vnto god to sende vnto you the holy ghoste / and take the grace & lyght and boldnesse to vttre all your synnes for the loue of god and youre owne soule helthe / for ye shall haue in a great mater of worldly busynesse.

fcyence/ Whether ye haue ben ignorant in any Artycles
of the fayth. The .ij. counsaile Whether ye haue
broken any of the .x. Cõmaundementes of our lorde god
The thyrde counsaile Whether ye haue kepte the .x.
maundementes of the gospell/ that is to say to loue
ye lorde god above all other thynges/ and
youre neyghboure as your selfe to be
mynded Whether ye haue ben dylygẽt after your power
to fulfyll the viij. Beatitudes of myght. The fyfte counsaile
Whether ye haue fallen in any poynte of ryotynge by the
generall sentence/ Whiche is comprehended in .vij. ouer
to be shewed you. viij. tymes in the yere. The syxte counsaile
is Whether ye haue synned in any of the .vij. deedly synnes
nes/ that is to say/ In Pryde/ in Enuye/ in Wrathe/ in Couetyse/ in Slouthe/ in Glotonye/ & in Lechery/ or
in any braunches of them.

[illegible]

Pryde.

Pryde in Pryde Whether ye haue desired any vayne
glorye/ or any vayne laude/ or prayse of yourselfe besyde
other for any goodes of nature that ye haue/ as beauty
tye/ strength/ or pongth. Or for any goodes of fortune
as goldt/ or syluer/ ryche clothes/ landes/ or catelles. or
for any goodes of grace/ as connynge eloquence/ wysdom
me or other vertues. Or yf ye haue delyted or mocked
other that haue wanted any of these. Furthermore Whether
ye haue fayned yourselfe by pretence more holy or more
ryghtwyse then ye haue ben in dede. Or whether ye
haue shewed yourselfe by countynge/ or boostynge/ or by
other inordynate delyte in pryde in any thynge that
ye had not/ or to knowe that thynge that ye haue not

or to haue done that thynge whiche ye haue not done in
dede. Or whan ye haue had ony gyfte of god synguler-
ly before other as cunnynge/ eloquence/ wysdome/ or
other vertue whether ye haue thought/ that it hath com
men of yourselfe and not alonely of god. Or thoughe ye
haue thought that it hath commen of god yet whether ye
habe thought that it hath cõmen of god for youre owne
merytes and youre dyserupte. Furthermore whether ye
haue ben proude of youre kynne/ or proude that ye haue
stande in fauoure or famylyarytie with lorde or lady/ or
with ony other state/ proude of youre offyce or roume/
that ye haue ben in. Or elles whether ye haue ben asha-
med of your kynne by cause of pouerte or that ye haue
ben ashamed that you haue not bene taken vp to hygher
place or greater honoure. Furthermore whether ye haue
habde pleasure to reporte youre cupll dedes/ or whether
ye haue sought excuses for them/ and sythe putte other
men in the faute therof. Or yf ye haue bene dysobedyent
vnto your superyours/ as to your father/ or to your mo
ther/ or to the prlates of the chyrche. Or trusted soo mo-
che in your owne wytte/ that ye haue dyspysed the coũ-
sayle of your betters. Or taken more vpon you/ then ye
or your lernynge hath requyred. Furthermore whether
haue loued synguларyte in your apparayll/ synguларyte
in your speche/ or in other conuersacyon synguларyte in
fast in prayer/ or in other deuocyons taken by our owne
auctoryte rather than in the comyn fastes and prayers/
or other deuocyons ordeyned by holy chyrche. Or whe-
ther ye haue ben suspecyous and curyous in serchynge
and Juggynge other mennes dedes/ and proude and pre-
sumptuous in Justyfyenge and preferrynge your owne
dedes before the dedes others.

## Wrathe.

¶ Thenne in the tyme of Wrathe. Remembre whether ye haue ben soo gretely moued or styred by angre/ or by Wrathe ayenste ony man/that ye haue wylled hym ony hurte other in his body or in his goodes. Or whether ye haue hope Wrathe long e tyme in youre myynde ofcrupsimes thynkynge how ye myght be vengyd. Or whether ye haue in youre angre or Wrathe hurte ony man in dede by Worde/or by Werke/by counsayle or by mayntenaunce. Or whether ye haue vexed / or troubled ony man by suite/or by pleytyng ayenst his Wyll and makyng therme al good Wyll and affeccyon of ryghtwysnes. Forthermore Whether ye haue cursed / or asked vengeaunce vpon youre euyn cryssten. Or whether ye haue ben so angry / or so impacyent in syknesse/or in trouble/or for ony losse of temporall goodes that ye haue grudged Wyth the ordynaunce of our lorde god/or spoken ony blasphemous Wordes ayenst his goodnes/or swore vnreuerently by his holy name. Forthermore Whether ye haue refused to asse the forgyuenesse that ye haue hurte/or Whether ye haue refused to forgyue them that haue hurte you. Or whether ye haue mysordred youre selfe in trauaylynge and chydynge or mysscallyngе youre euyn cryssten by Wordes of rebukynge other ayenst theyr persones or ayenst theyr condycyons. Or whether ye haue ben soo impacyent customably other in game / or in Worldely busynes that ye haue wylled all at the deuyll/or wyshed youre owne dethe or ony others. Or whether ye haue mocqued to beste or to flee sworne the same Wyth a gode entẽte.

¶ Enuye.

¶Then in the synne of Enuye. Remembre whether ye haue ben glad of other mēnes hurte or sorye of othes mennes prosyte. Or whether ye haue ben glad of other mennes infamy and euyll name / or sorye of other mennes fame and good name. Or whether ye haue bene glad that ony of your euencrysten haue fallen to synne and to vyce or sorye that ony of them haue kepte theym in vertue or in grace. Furthermore whether ye haue in malyce / & euyl Wyll defamed ony persone prynately or openly / or gyuen ony helpe or counsayle therto. Or whether ye haue Iuged euyl of your euencrysten Without sufficyent knowlege therof. Or whether ye haue made bate or dyscorde bytwene ony persones for malyce & euyll Wyll that ye ha ue had vnto theym. Or whether ye haue letted too make peas & accorde Where ye myght haue done / & Wolde not for hatered or malyce or for ony other Wycked occasyon.

¶Couetyse.

¶Thenne in the synne of Couetyse. Remembre Whether ye haue taken othes mennes goodes by theft / by robbery or by extorcyon. Or whether ye haue ben in Wyl / or purpose for to do. Or whether ye haue Withholden othes mennes goodes Wrongfully from them. Or whether ye haue by flatcryenge / by false Wordes or by false promyse / or by ony other Wrongful meane deceyued ony man / of his goodes / or of his Landes. Furthermore whether ye haue vsed ony false / & deceytfull marchaundyse / other by vnlefully pryse Wares / or by vntrewe Weyghtes / or measures or by ony other falsely craftes. Or whether ye haue in ony handy craftes Wrought / or ony other occupacyon vsed falsely / or craftely to deceyue your euencrysten.

B.ii.

for youre owne lucre. Or whether ye haue wrought/ or
laboured or vsed byenge or sellynge vpon the Sonday
or vpon other holy dayes without reasonable and lefull
necessyte. Or whether ye haue in byenge or sellynge or in
bargaynemakynge or in iuynge ony mourye commyt-
ted ony vsury ayenst the ordre of Iustyce & good charyte. Or whether ye haue cõmytted ony Symony, that is
to say bought or solde or ony bargayns made spyrytuall
thynge for ony temporall goodes. Furthermore whether
ye haue fulfylled the dredes wyll/ whether ye haue bene
executours or kepte the goodes to youre owne vse/ or spẽ
de theym otherwyse then the dedes of charyte/ or than
the dedes wyll hathe requyred. Or whether ye haue fal
sely forswore youreselfe for ony worldely vauntage/ or
whether ye haue defyred ony mannes hurte or ony mã
nes dethe bycause of ony vauntage that myght come to
you therby. Furthermore whether ye haue payde duely
youre seruauntes theyr wages. Or ye the seruaunt whe
ther ye haue doone trewely your seruyce/ or whether ye
haue myspende youre maysters goodes/ or otherwyse
hurte youre maysters vauntage other wylfully/ or by
your negligent seruyce/ or whether ye that be of power
haue withdrawen your hande of charyte of releeuynge
poore people. And ben couetyse in gettynge worldely
goodes couetyse in keppynge theym and sore wyll in de-
partynge from them.

## Slouthe.

When in the tyme of Slouthe/ remembre whether
ye haue ben slouthfull in goddes seruyce specially vpon
the sonday & the holy dayes slouthfully to come to the chyrche

the slouthfull to praye wherunto ye haue be there / slouth-
full to here the worde of god preched/ slouthefull tos ap-
plye youre mynde to good thoughtes and to good medy
tacyons. Negligent to refrayne youre mynde from euyll
thoughtes and youre eye from vnchast lokes. Forther-
more whether ye haue ben negligent to lerne youre fa-
ther nosier/ youre Aue maria/ or youre Credo/ or whether
ye haue be negligent to teche the same to youre owne chyl-
dren or to youre godchyldren. Or whether ye haue chasty
sed youre chyldren and taught theym good maners/ or ye
haue suffred them to vse grete swerynge & at theyr plea-
sure wanton and dyssolute. Or whether ye haue ben ne-
glygent in kepynge youre chyldren from fyre & from wa
ter & from other lyke Jeopardye. Forthermore whether
ye haue myspende youre tyme in Idelnes / or omytted &
lefte vndone thynges that ye were bounde to do. Or whe
ther ye haue broken ony vowe that ye haue before tyme
reasonably promysed. Or whether ye haue broken or ben
negligent in fulfyllynge the penaunces that hathe ben re-
sonable Inioyned you by youre ghostly Fachers/ or by
youre ordynaryes. Or whether ye haue hadde at ony ty-
me suche bruynesse that ye haue dispysed of the mercy or
of the helpe of god. Or whether ye haue wylfully or wyl-
fully vndyscretly youre owne deth. Or whether ye haue gy
uen due thankes to god in youre trouble or in youre help
nes remembrynge that gode lorde sendeth all for the best
ye can so take it.

## Glotonye.

Than in glotony. Remembrynge whether ye haue bro-
ken ony faste/ that hath ben comaunded by the chyrche

Wtthout lefull cause. Or whether ye haue eten or dronke many tymes so moche that ye haue had domptyes/ or ye haue fallen therby in to syckenes or dronkenshyp/ or yeha ue fallen therby to hate & dyscrecyon. Or ye haue fallen therby to suche dyssolute myrth and recheles behauoure that ye haue not duely fulfylled thole thynges that haue longed to youre offyce or too youre charge. Furthermore Whether ye haue had inordynate delectacyon in etynge & drynkynge or vsed ony inordynate delyces of meates or drynkes more costely or more delycately prepared/ thenne reason hathe requyred. Or whether ye haue induced / or caused ony other to take suche maner drynkes or so large ly therof for the intent to make theym dronken other for sporte or for ony other wycked occasyon.

## Lechery.

Thenne in Lechery Whether ye haue kepte or conty newed fylthy thoughtes of the flesshe in youre mynde for delectacyon and pleasure of youre body. Or whether ye haue consented in youre mynde too haue ony fylthy dede beside the lawe of matrymony. Or whether ye haue vsed in matrymony vsed ony maner contrary to the lawe or ordre of nature or agenste the polycye of generacyon. Furthermore Whether ye haue entyced or moued ony other vnto this fylthy synne of Lechery/ other by synges or by wor des/ by amournynge of youre body or by lyghe gesture & wanton behauoure by syngynge/ by daunsynge/ by kyssynge/ by halsyng/ or by ony other dyssolute or vnhoneste behauioure. Or whether ye haue not fledde the occasyons of this fylthy synne. But rather sought occasyons

specte. Furthermore whether ye haue had other in your youth/or ony other tyme by the touchynge of your priue membres/or of ony others. And whether ye haue had ony pollucyons in your slepe by lyght wemes/or vnclene ymaginacyons specyally by ony occasyon gyuen before of yourselfe. Or whether ye haue had bodely dede of lechery with ony persone. And whether synge or masse/whether with a bygyne or with other/whether with ony of your owne kynne/or with ony of relygyous or within holy ordres.

¶ Whan ye haue remembred youre selfe dyly gentely in the secrete counsayle house of youre conscyence/after this maner of wyse or after ony other good or more sufficyent maner as the grace of god and your owne wyte and wysdome wyll serue you. Than go to your ghostly father/and shewe hym all youre synnes playnely without ony colours or cloke specyally your deedly synnes yt ye haue ony done sythe ye were laste shryuen with the circumstaunce and other occasyons therof accordynge. And than ye fulfyll one of thole thre thynges that be specyally requyred too this holy sacrament of penaunce. And an other thynge that is also requyred therto is Contrycyon/that is too saye that ye be sory for all thole synnes that ye haue done. And be in wyll and purpose noo more to synne. The thyrde thynge that is requyred too this sacrament of penaunce is Satysfaccyon/that is to say that ye be in wyll to fulfyll suche payne and penaunce as shall be reasonable ymputed after ye quantyte of youre synnes. Than these thre thynges bestde after this maner of wyse the preest that hath iury sdyccyó vpon you myght seyth

to you the Sacrament of penaunce and grace of absolu
cyon. And declareth you clene assoyled of all your synnes
(quantum ad culpam) that is to saye all your synnes be
re they neuer so grete/ for whiche you had deserued pay-
ne of helle euerlastynge/ now we that payne is chaunged
by the vertue of this Sacrament of penaunce in to tem-
porall payne of this worlde/ or of purgatory. And yt the
payne or penaunce intoyned by the preest/ whiche stande
th principally in prayer in faste & in almesse dede. If that
penaunce be sufficyent in the acceptacyon of god for yᵉ quã
tyte of your synnes/ than that fulfylled/ the payne of pur
gatory also whiche elles were due for the sayd synnes
shall be fully remytted/ and forgyuen you.

But now we to the honoure of god and to the comforte
of all vs that be wretched synners/ here maye be moued
a questyon whether euery man after he haue doone ony
dedly synne be out of state of grace/ & in state of damp-
nacyon vnto the tyme that he be shryuen therof vnto his
ghostly father and receyue this Sacrament of penaun-
ce. Or whether he be in state of grace and state of saluacy
on beynge all onely sory in his herte for his synnes with
wyll & purpose no more to synne thoughe he defferre his
shrifte vnto the tyme generall ordeyned by oure mother
holy chyrche. In this behalfe .ii. wayes maye be taken.
That one waye is good and sufficyent/ that other way
is better and more perfyte. Better it is and more perfyte
way for a man to go to his ghostly father shortly after he
haue done ony dedly synne & be shryuen therof & receyue
yᵉ sacramẽt of penaunce than to defer his shrifte ony longer
than yᵉ for dyuerse causes/ one is he shall haue yᵉ more incre

of grace. An other is he shall have the better knowledge of hym self and of his synnes. The thyrde is he shall the better benquethe and overcome the temptacyons of the deuyll with many other profytes þ he shall haue therby / Wherfore it is specyally counsayled vnto euery man and woman after they fele theymselfe grevously wounded with ony deedly synne / than shortely too take theyr ghoostly father Whiche maye mynystre vnto theym this holy sacament of penaunce. But for as moche as some be not dysposed to take the better and the more perfyte way namely syth our mother holy chyrche commaundeth no laye persone to be shryuen but ones in the yere excepte in dyuerse causes / as whan he is in peryl of dethe / or whā he shall receyue other sacramentes. Therfore ye maye take that other waye / Whiche is eyght good and sufficyent / that is to wyte that ye ones in the daye / or ones in the weke at the lest / as vpon the sondaye and other holy dayes excepte and reken vp byt Weue god and you in þ secrete house of your conscyence how ye haue spente or passed your tyme. And yf you fynde in your conscyence / that ye haue done ony deedly synne that daye / or that weke than loke that ye be sorry for it. And be in wyll and purpose with the helpe of our lorde god / noo more to synne purposynge stedfastly to be shryuen therof to your ghostely father at tymes assygned by the holy chyrche. He that ordeyth hymselfe after this maner thoughe he had doone neuer so grete nor so grevous synnes / nor neuer so ofte tymes ye though it were. bii. tymes in þ daye he myght yet as ofte ryse ageyn by this meane / from deedly synne to the grace of god from state of dampnacyon in to state of saluacyon Let no persone therfore in ony wyse refuse this gostyll & swete medycyne after they fele theym

ſtes wounded with deedly ſynne. But remembre well
theſe .iii. thynges before rehersed. The fyrſte that they be
ſory in herte for theyr ſynnes. The ſeconde that they ha-
ue purpoſe to be ſhryuen therof at tyme aply gyuen by ho-
ly chyrche. The thyrde that they be in wyll with helpe of
god no more to ſynne. If ye wante ony of theſe thre thyn-
ges after you haue cõmytted ony deedly ſynne / whether
it be by worde or by thought / or by deede / thanne doubte
les ye be out of the fauour of god / and in ſtate of damp-
nacyon. And all the workes that ye do in ỹ meane tyme
be deed and vnfruytefull / and ſhall neuer be accepte in ỹ
ſyght of god. And yf ye take theſe thre thynges with pou
truely and vnfaynedly thought your ſynnes that ye haue
doone were neuer ſo grete / yet by this meane ye ſhall be
in the fauours of god / and in ſtate of ſaluacyon. And yf
ye happen to dye ſodaynely without ony other ſhryfte /
ſo that ye dyſpyſe not to be ſhryuen at conuenient tyme:
than doubtleſſe this ſhall be ſuffycyent for your ſalua-
cyon. And all the good workes that ye do in meane tyme
ſhall be ryght fruytefull and gracyouſly accepte in the ſy-
ght of god / there to haue grace / and afterwarde glorye
euerlaſtynge.

Beſyde theſe doctrynes before ſayd yet lette vs conſy-
dre and oftentymes call to mynde ỹ moſt perelous houre
of dethe / and purueye no we ſome remedyes and preſerua-
tyues ayenſt the troublous and temptacyons that hap-
peneth comenly the ſayd tyme. And this is neceſſary not
all onely for our ſelfe / but alſo that we maye gyue coun-
ſayle and ernyeſtyon to our frende when he is in the ſa-
me Jeopardye. For yf he maye be called a frende that ys
dylygent aboute a ſyke perſone to myniſter vnto hym

thynges nedefarye for his body whiche shall be shortely
dyssolued / and he meete for wormes / moche more than
he is worthy to be called a true loue and a faythfull frende
that is dylygent about a syke persone to mynyster vn-
to hym thynges nedefarye for his soule whiche shall ne-
uer dye / but euer lyuynge other in Ioye contynuall / or el
lys in payne euerlastynge.

Lette vs ne we therfore consyder before the troubles
of the house of dethe / and thenne we shall suffre them
the more easyly whenne they come. Fyrste we shall con-
syder the maner of troubles or temptacyons / whiche the
wycked fende comenly troubleth or tempteth a crysten
soule with all at the houre of dethe. The fyrste is ayenste
the faythe whyche cometh principally by suggestyon of
the deuyll. For the deuyll knoweth surely / that there ys
not a more easy meane to brynge a soule vnto euerlastyn-
ge payne of hell than for to induce hym by some crafte or
subtyll persuacyon to forsake his faythe or to doubte in
any parte therof. Wherfore aboue all thynge lyke as ye
haue begon your lyfe in parfyte fayth of holy chyrche in
dewer yourselfe stedfastly by the grace of god so for to en-
de it. And lose not the good dedes that ye haue doone in
your lyfe before / for all the welthe of your lyfe before hā
geth them of ꝑ ende. Thynke therfore stedfastly in your
mynde / that all persuacyons mouynge ayenst the trew
fayth of ꝑ chyrche be but temptacyons and wycked sug-
gestyons of the deuyll whiche wolde reproue you & ma-
ke you to lose that ye haue done.

Consyder well also and stedfastly beleue that there
was neuer man nor woman syth the begynnynge of the

Worlde that euer pleaseth almyghty god without true
fayth of our lorde god. There was neuer soule that euer
came to heuen/nor yet shall do without true faythe of
our sauyour cryste Jhesu. For yf the deuyll wolde
dyspende with you in your fayth/beware that ye fawde
not with hym in dysputacyō therof. For yf ye do ye put
yourselfe in greate Jeopardye for the deuyll is so subtyll
in Argumētacyons that all the clarkes vpon erth be not
able for to be cōpared vnto hym And though our fayth
in vncke soules be lyke vnto swete spyces of the apothe-
caryes shoppe/which in beynge a boutynge gyueth
euer the swete sauoure & odoure/yet yf a man wyll pre-
sume vpon his lernynge or vpon his reason to stande in
dysputacyons of his fayth with the olde serpent ye deuyll
he shall not fayle/but he shal be brought into the snares
of the deuyll with many folde errours and vnquietnes-
ses. Therfore whether ye be clerke or layeman haue euer
your fayth stedfastly rooted in the fayth of holy chyrche/&
content yourselfe to rest therto at all tymes/but specyal-
ly at the houre of dethe whan your wyttes be moost fe-
ble/and your ghostly enmy moost cruell.

¶ The seconde trouble or temptacyon at the houre of de
the is dysperacyon. The temptacyon cometh commonly
by subgestyon of ye deuyll. For whan a soule is sore trou-
bled with sykenesse and heynesse/than the deuyll putte
th vnto his mynde suche synnes as he hathe doone before
tyme specyally some synne wherof he was neuer shryu-
en fom what of negligence/some what of forgetfulnes
And than the syke persone so troubled both in body and
in soule remembreth noo thynge/but payne and synne/
wherfore sometymes he feeleth so moche ye vyght wyles

of god seynge all onely / the abhomynacyon of his owne lyfe & noo thynge of his good dedes that he hath not suffycyent hope and truste in the mercy of god / but falleth in to desperacyon without remedy. This desperacyon is moost grenous and moost perylous aboue all synnes in the worlde / wherfore yf ony suche temptacyon come in a mannes mynde lette hym arme hymselfe myghtely with vertue of hope and confydens-consyderynge well and certaynly trustynge that thoughe a man had neuer done good dedes in his lyfe but as many synnes as euer was done syth the begynnynges of the worlde or shall be done to the worldes ende. And thoughe he had neuer ben shryuen nor done penaunce for them. And at the houre of dethe persauenture he myght not speke or haddе no leyser for to be shryuen yet he sholde not in noo wyse dyspayre of ꝑ mercy of god. For in this case it were suffycyent for his saluacyon to be sory in his herte for his synnes / and aske god mercy all onely in his mynde thynkynge that the mercy of god is euer in this worlde aboue his ryght wylfulnesse. A man sholde euer haue soo greate hope / and truste of his saluacyon / thoughe an aungell of heuen appered vnto hym and shewed hym that he sholde be dampned / yet he sholde not byleue hym / but rather thynke ꝑ it were some illusyon of the deuyll transformynge hym selfe in lykenesse of an aungell for too deceyue hym. And yet yf he were certefyed / that it were an aungell of god / in dede yet he sholde not dyspayre of his saluacyon / but rather thynke that the aungell spake condycyonally / that is to saye that he sholde be dampned yf he wolde not be in good purpose to amende his lyfe and be sory for ꝑ synnes that he had done.

¶ The thyrde trouble or temptacyon at ꝑ houre of deth is anger/ wrath and impacyence. This temptacyon cometh often tymes by suggestyon of ꝑ deuyll whiche moueth a soule to grudge with his sykenesse and to thynke that his payne is greter than he hath deserued/ wherfore he cryeth and complayneth vnto god/ & sayth why suffrest thou me lorde god to contynue in to longe ꝑ so grete payne what haue I done that I sholde suffre all this.

¶ Consyder here faythfull soule that by many tribulacyons we muste entre into the kyngdome of heuen. For a man is not worthy to come to grete Joye that wyll suffre noo greate payne therfore. And what is the payne of a weke or of a yere to warde the grete/ and inestymable Joye of heuen which shall indure not a weke or a yere/ but euermore worlde without ende.

The derr beloued soules of our lorde suffred grete payne before they departed out of this worlde. And they were glad soo to doo knowynge the great profyte and fruyte/ that they sholde haue therfore. ꝑ we wolde remembre & Inprynte well in our myndes what payne and passyon our sauyour Cryst hath taken for vs. we myght thynke oure selfe delycate persones ꝑ we wolde not paciently suffre some payne for hym/ & for the welth of our soule/ to obtayne the grete blysse that he bathe bought for vs.

¶ Lette vs therfore indeuer our selfe paciently to suffre payne for the loue of hym/ whiche suffred in greate payne and passyon of the moost bytter deth on the Crosse for vs. And thoughe oure flesshe grudge with payne and desyre helthe and reste in thys worlde we muste forsake this desyre/ and put our wyll to the wyll of god whiche knoweth beste what thynge is to our auayle. And than

be hym hertely of his dyspleasyng in sendynge his payne and passyon here in this worlde / lyke as we rejoyse of hym a precyous gyfte. For yf we be partyners with our lorde in payne and passyon we shall be partyners with hym in Joye and consolacyon.

The lowe the trouble of temptacyon at the houre of dethe / is coueityse / and busyenesse of mynde / in worldly thynges / whiche drawe the soule from the deuoute remembrance / and inwarde loue that it sholde haue in our lorde specyally at that tyme. This temptacion cometh oftentymes by suggestyon of the deuyll / whiche putteth in a mannes mynde at the houre of dethe suche thynges specyally as a man hath loued best in his lyfe before / as ryches / worldely pleasure wyfe / & chyldren & suche other. These the deuyll presenteth busyly vnto a mannes mynde for ỹ intent that he sholde rather occupy his mynde herein with all / then with gostely profyte & welth of his soule. Therfore to purueye remedy ayenst this temptacyon is veere expedyent that euery man haue his testament redy made in tyme of his helth that he be not letted aboute the ordrynge of this worldly goodes at the tyme of his departynge / when he sholde specyally ordre his soule to the loue of god and forsake the loue of all temporall thynges / for our sauioure sayth he that wyll not forsake father / and mother / wyfe and chyldren / and all other temporall possessyons / he may not be my dyscyple / Wherfore they that shall be aboute syke persons let them beware that they gyue thē not ouer grete cōforte of bodely helth. nor put them in ouer moche trust & hope of lyfe / for suche swete wordes & payne cōfortes may be cause of theyr bitter dāpnacyō / but let thē moue thē dylygently for

to forsake & loue this wretched worlde. And to put their
wyll to god and to be contrat alwayes whether it be to
lyue or to dye. And of bothe rather chose themselfe to dye
than to lyue. & than they shall not be deceyued. For many
a man is deceyued in the tyme of their dethe by hope of
contynuaunce of lyfe / for as longe as they truste to lyue
they wyll euer dyspose theympacyently to dye. and so
the taketh them vndespsed to the great damage & hurte
of their soules.

¶ The .b. trouble or temptacyon at the houre of dethe is
pryde and vayngloye / Which cometh chefely by Insu-
gacyon of the deuyll. For when the deuyll perceyueth
he can not ouercome a soule by ony of these temptacyons
before rehersed thenne he moueth hym to clothe hym
selfe of his good dedes sayenge vnto hym. O how stron
ge be ye in fayth / how be stedfast in the hope / how per-fy
te in pacyence ye shall fynde but fewe suche / as ye be ye
haue done so many good dedes in your dayes / that shall
be remembred as longe as the worlde standeth. This is
a perylous and a subtyll temptacyon / Wherfore yf ony
suche thoughtes come in your mynde / loke that ye meke
yourselfe lowly / vnto oure lorde consyderynge that of
your selfe ye be nought ellys / but a synfull creature / &
wretched synner not all onely for that ye haue done. But
also for many synnes Which ye sholde haue fallen vnto
yf ye had not ben preserued of oure lorde therfrome. And
Where ye haue euer in your lyfe done ony good dedes /
those came not of yourselfe / but of the grace of god to
Whome belongeth honoure and prayse therfore.
¶ Thus ye shall With goddes grace ouercome the tempta
cyons of the deuyll for When he wolde exalte you by pry

de and swayne glorye. ȳdw̄ shalt lose ȳe felse by ma-
lice. lord forbid ȳdw̄ shulde lose ȳdw̄ by desperacion.
ȳe shalt equalle ȳond felse by stedfaste hope of ȳe gret
mercy of almyghty god.

Here abyde ȳe pat shalt be a bolde sylle gostnes lolle
to receyue ȳe and be tryed for to resceyue ȳe sacramēts
of ȳe chirche. ffor they be spirituall medycynes bope for ȳe
soule and for ȳe body. ffor all sekenes and payn wyth
of synne. ffor yf I had nadye had synne. thei shulde ne-
dye have had payne. ffor remedy a yenste synne ys
grace. And grace ys getyn thyrgh be ȳe sacramēts
of ȳe chirche. Wherfore dompnes ȳe sacramēts of ȳe
chirche. ffor spirituall medycynes bothe for the soule. And
also for ȳe

And afore ȳt ȳe selle alone haue resceyued ȳe sacrama-
tis of ȳe chirche. let ȳe not seme to dye at any tyme ȳt
shalle solle sone bodyly. but shulde comforthym yt ȳe nd
nay wyth ȳe come to ȳe soule helthe. ffor alonly by ȳt
mercy of god. ffor all ȳe synnes ȳt be nowe mynestred hade
passed ȳe mercy of god. And thorughe ȳe flesshe
and ȳe sensualle appetite ȳe shalle dye. let not ȳe wo-
dyll ȳe sekē grefe. ffor all ȳe shalle ffor ȳe flesshe
so to do. ffor ȳe shalle not lose ȳe mery-
te of ȳe soule. yf ȳe sofre ȳe wyll of god. Wherfore
ȳe

Transcribed for the Text Creation Partnership